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UNITY

VOLUME XLVI. THURSDAY, DECEMBER 13, 1900. NUMBER 15

Last Sunday's issue of the Chicago *American* published another poem by Edwin Markham, this time on Millet's "Angelus," a noble if not a notable poem, one that reassures those who believe in the unexhausted strength of Markham's lyre, as this single stanza will prove:

Pausing to let the hush of evening pass
Across the soul, as shadow over grass,
They cease their day-long sacrament of toil,
That living prayer, the tilling of the soil!
And richer are their two-fold worshipings
Than flare of pontiff or the pomp of kings.
For each true deed is worship; it is prayer,
And carries its own answer unaware.
Yes, they whose feet upon good errands run
Are fixed in God, like Michael of the sun;
Yes, each accomplished service of the day
Paves for the feet of God a lordlier way.
The souls that love and labor through all wrong,
They clasp his hand and make the circle strong;
They lay the deep foundation, stone by stone,
And build into eternity God's throne.

Chicago is passing through another spasm of official "virtue." The mayor has canceled the licenses of several of the notoriously disreputable "dives" in the down town part of the city. The chief of police has found it convenient to absent himself from town, probably in order to evade the proprietors of the "tough" places that perhaps have been protected by official "ignorance." Although there is reason to fear that there is a large element of politics in this spasm still it indicates how much could be done in the way of moralizing the city if we only had a mayor and a police that would steadily and consistently apply the strong hand for three hundred and sixty-five days in the year, securing either the enforcement or the revision of the city ordinances. Crime is more largely a matter of opportunity than we can realize. Remove the opportunities, make crime shelterless and a large percentage of it will cease to be.

We take pleasure in calling special attention to the two articles published in this paper from the pen of Professor F. A. Christie, of the Meadville Theological School; one, a review of Dr. Bacon's introduction to the New Testament, and another entitled "Chronology of Paul." Of their interest and suggestiveness to the scholar we have no need of writing, but we wish to urge their practical value and spiritual significance not only to the "intelligent reader," but to the active workers in the churches. We believe that Professor Christie is profoundly right in his prophesy of a synthesis of the denominations farther along, necessitated by the conclusions of the scientific students of the Bible itself. Protestantism fell into pieces on the interpretation of the Bible. Protestantism will come together by a wiser interpretation of the same. The fact that the same textbooks will largely obtain in the class rooms of the different denominational theological schools will of itself compel the students in these same schools to recognize the superficiality of dividing lines and the essential unity that binds them together. And when the preachers come together the churches cannot long remain apart. The preachers made schism. The preachers are guarding the schism line and the preachers must sooner or later eliminate schism so far as it rests on outgrown distinctions and obsolete definitions.

A Unitarian minister, who has been watching the trend of things for thirty years or more, writes us:

"I am indebted to some one for recent copies of UNITY.. I have read with particular interest the editorial on the passing and repassing from one branch of the Congregational church to the other. It is what may be expected. I think the editorial states the situation well. Doubtless many of the western Congregational churches in many particulars are practically Unitarian, that is, they are broadly rational, progressive and purely religious in their purposes. But in the east, the traditions, influence and teachings of a former period tarry in a more pronounced fashion. Only last Sunday evening the pastor of a Congregational church in this village presented the idea of 'eternal punishment' in the most literal fashion. The task of the liberal church still left is to create a spiritual life in the rationalism of all churches."

This cannot be done by so-called liberal churches until they generously recognize the common grounds and the common aspirations that mark churches that are separated by the conventional line that is supposed to divide the orthodox from the liberal. This line is getting to be less and less distinct. It does not divide "faiths;" it separates tradition and external fealties. Oftentimes the truly liberal, sympathetic and progressive spirit that was once claimed as the peculiar mark of the so-called "liberal churches," is found in a more striking degree in the church on the opposite corner, "the old church." Of course, much that is tyrannical and trying to the spiritual life will, as always, be found inside both so-called "orthodox" and "liberal" churches. The quest should be to eliminate these wherever found, and that will bring churches together immeasurably. The quest is union and unity.

The social "sop" is the most insidious of our day. When the man of disreputable politics has made money enough to change his residence from the slum ward to the avenue, when his wife is able to set up a coupe and to "entertain," those who before condemned are now silent, and come to the conclusion that Mr. and Mrs. "Wire Pullers" are not so bad after all. When members of the W. C. T. U. recently met in Washington, they went there with a stalwart indignation concerning the presidential policy on the canteen question. But when the president, cabinet and their wives gave to the W. C. T. U. an "exceptionally imposing" reception, "marine band, many flowers," etc., it was expected that many of the ladies would inevitably change their opinion. The *Dispatch* says, "The women who expressed themselves as bitterly opposed to Attorney General Griggs were much mollified, by the fact that Mrs. Griggs did them the honor of receiving at their reception." When the ghastly array of football fatali-

ties run up too high, eight or more during the "season," and public sentiment begins to be aroused against the development of brutal brawn under the academic patronage, the president gives a football dinner, invites the attractive and scholarly young ladies to the same, and society is ameliorated and parents who condemned before grow a little envious because their daughters were not invited. Surely the dangers always come from the subtle friends, not from the open foes. Simplicity and the democracy that belongs therewith are inseparably connected with highest morals. In this connection the *Literary Digest* for December 8 presents a translation from an article on "The Corrupting Effects of Modern Amusements," published in a Russian magazine, which strikes a timely warning. The writer, Eugene Markov, is said not to be an extremest, but he raises a note of warning against the corrupting dangers of this "fierce demand for pastimes and pleasures." This moralist argues as follows:

"Man is not created for pleasure alone, but first of all for the stern duties of his civic and domestic relations. Everything which impairs the by no means strong sense of duty, and which surrounds with a false poetic halo and masks with pseudo-innocent carelessness the soulless egotism of man, must be recognized as among the most deleterious factors of modern social education. One fears for the future of mankind.

"Rich and idle as well as poor and industrious, seek and demand daily amusements, gaiety, excitement, and keen impressions—demand it all as something without which life is impossible, which may not be denied them. Recreation, pleasure, man always wanted; but even the most fortunate looked upon it as something unusual, rare, with which the ordinary life might be refreshed. Today pleasure is a constant need; it has become a habit and second nature, while for the man of toil this taste is a fruitful cause of moral degeneracy and of the loss of all the qualities which make us strong and human.

The Country Town.

In a recent number the *New England Magazine* returns to the question, are the towns of the Eastern states degenerating? If a line were drawn to separate New England stock from the mid-West it would come somewhere west of central New York. There would then be beyond that a closely analogous group of New Englanders in the Western Reserve, and another in Michigan. This inquiry should cover the whole of this New England population. Are the towns degenerating, or are the people of these towns lapsing from their pristine intelligence or virtue? We have so far seen no adequate consideration of this question, taking in all the data. It is easy enough to say that many towns have lost population, even to the extent of containing deserted farms. It is also generally true that the upgrowth of manufacturing took specially injurious hold on agricultural New England, and while concentering population, weakened the outlying country and destroyed the equilibrium of population and wealth. The best brains went into the cities, until it became difficult to work the land at all, with such help as was obtainable. Immigrants divided on the same scale; the more enterprising going into herded factory life, and only the poorer sort seeking agricultural employment. This draft upon farm life and country life began about 1840.

We are not surprised, therefore, that the writer in the *New England Magazine*, Mr. Hall, finds that many towns are now composed of a factory or mill, with its dependent workmen and stores, and that the old-fashioned ideas of independent thrift, of comfort and of land-love have been lost. The sample town which he selects has an annual income of about $30,000, and an expenditure of about $35,000. It adds $5,000 annually to its indebtedness; nor is there anywhere in sight any prospect of a better state of finances that will enable it to pay its indebtedness. Naturally it begins to be a good field for social experiment. Among the rest, a large party of its citizens advocate municipal ownership and management of privileges now owned and worked by private corporations.

A second relief, it is thought, must come from a halt on town improvements. Too much money, it is urged, has been put into school buildings, into road improvements, into salaries for officials and other methods of keeping up with the times. Just now there is a high tide in the way of advertising for summer boarders. It is hoped to draw from the cities sufficient wealth each summer, in exchange for good air, fine scenery, spring chickens and simplicity of manners, to help pay town indebtedness and carry forward improvements. But all the towns, even of New England habits and good, old-fashioned ways, cannot hope to get a helpful share in the shekels of the resorter. As for town improvement, it stands to reason that without good schools and good roads, degeneration will be so patent that it will not be open for discussion. As for municipal ownership, that is an unsolved social problem, not likely to be a panacea for town decadence to any great extent.

But Mr. Hall, as well as others, fail to see that they are using the word town in a twofold sense. At one time they refer to the old town or township, which was the political and social unit of New England—the township of England and Jutland brought over to this country. But by town they also are talking about a large village, or small city, composed, as a rule, of a congested population around a factory or mill. This latter town is a recent product of the steam age. Its degeneration is quite a different question from the degeneration of the towns that constitute the basis of the social fabric. Governor Rollins, with more consistency, in his use of the word town, refers strictly to the old New England township. He finds, he tells us, that this town which formerly had its churches and other privileges evenly distributed, is now degenerating so far as its religious privileges are concerned, and so far as its moral and intellectual power can be estimated. Its farms are not so well cultivated, while morals are declining, together with religion.

The really important question with Americans just now is not the condition of the congregated population in the factory village, but the condition of the country towns.

E. P. P.

In a Wisconsin library, a young lady asked for the "Life of National Harthorne" and the "Autograph on the Breakfast Table."

A poet, in Boston, filled out an application for a volume of Pope's works, an edition reserved from circulation, in the following manner:

"You asked me, dear sir, to a reason define
Why you should for a fortnight this volume resign
To my care,—*I am also a son of the nine.*"

Books demanded at a certain public library:
"The Stuck-up Minister." (Stickit Minister.)
"From Jessie to Ernest." (Jest to Earnest.)
—*From Counsel Upon the Reading of Books.*

GOOD POETRY.

This column will for awhile present in the issues of each month the work of one poet, giving the work of the younger men where it is worthy.—EDS.

WILLIAM WATSON.

Born at Burley in Wharfedale, England, 1858. The latter part of his childhood and early manhood were spent near Liverpool. In 1875 some of his poems appeared in the *Argus,* a Liverpool periodical. In 1885 he contributed to the *National Review* the Sonnet Sequence "Ver Tenebrosum." His poems on Tennyson, Shelley and Wordsworth brought him into high repute.

The Saint and the Satyr.

(Mediæval legend.)

Saint Anthony the eremite
He wandered in the wold,
And there he saw a hoofed wight
That blew his hands for cold.

"What dost thou here in misery,
That better far wert dead?"
The eremite Saint Anthony
Unto the Satyr said:

"Lorn in the wold," the thing replied,
"I sit and make my moan,
For all the gods I loved have died,
And I am left alone.

"Silent in Paphos Venus sleeps,
And Jove on Ida mute;
And every living creature weeps
Pan and his perished flute.

"The Faun, his laughing heart is broke;
The nymph, her fountain fails;
And driven from out the hollow oak
The Hamadryad wails.

"A god more beautiful than mine
Hath conquered mine, they say.
Ah, to that fair young God of thine,
For me I pray thee pray."

"The Things that are More Excellent."

As we wax older on this earth,
Till many a toy that charmed us seems
Emptied of beauty, stripped of worth,
And mean as dust and dead as dreams,—
For gauds that perished, shows that passed,
Some recompense the Fates have sent:
Thrice lovelier shine the things that last,
The things that are more excellent.

Tired of the senate's barren brawl,
An hour with silence we prefer,
Where statelier rise the woods than all
Yon towers of talk at Westminster.
Let this man prate and that man plot,
On fame or place or title bent:
The votes of veering crowds are not
The things that are more excellent.

Shall we perturb and vex our soul
For "wrongs" which no true freedom mar,
Which no man's upright walk control
And from no guiltless deed debar?
What odds though tonguesters heal, or leave
Unhealed, the grievance they invent?
To things, not phantoms, let us cleave—
The things that are more excellent.

Naught nobler is, than to be free:
The stars of heaven are free because
In amplitude of liberty
Their joy is to obey the laws.
From servitude to freedom's name
Free thou thy mind in bondage pent;
Depose the fetich, and proclaim
The things that are more excellent.

And in appropriate dust be hurled
That dull, punctilious god, whom they
That call their tiny clan the world,
Serve and obsequiously obey:
Who con their ritual of routine,
With minds to one dead likeness blent,
And never ev'n in dreams have seen
The things that are more excellent.

To dress, to call, to dine, to break
No canon of the social code,
The little laws that lacqueys make,
The futile decalogue of Mode,—
How many a soul for these things lives,
With pious passion, grave intent.
While Nature careless-handed gives
The things that are more excellent.

To hug the wealth ye cannot use,
And lack the riches all may gain,—
O blind and wanting wit to choose,
Who house the chaff and burn the grain!
And still doth life with starry towers
Lure to the bright, divine ascent.
Be yours the things ye would: be ours
The things that are more excellent.

The grace of friendship—mind and heart
Linked with their fellow heart and mind
The gains of science, gifts of art,
The sense of oneness with our kind;
The thirst to know and understand—
A large and liberal discontent;
These are the goods in life's rich hand,
The things that are more excellent.

In faultless rhythm the ocean rolls,
A rapturous silence thrills the skies;
And on this earth are lovely souls,
That softly look with aidful eyes.
Though dark, O God, thy course and track,
I think thou must at least have meant
That nought which lives should wholly lack
The things that are more excellent.

The Chronology of Paul.

The determination of the chronology of Paul's life may be briefly stated as follows: Let us agree that between Paul's arrival in Corinth, Acts 18:1, and his arrest in Jerusalem, Acts 21:17, there is an interval of five or five and one-half years. Between arrest and departure for Rome is an interval of two and a half years, and the same space of time from arrival in Rome to the end of semi-imprisonment there. Here New Testament information ceases. The task is to find an absolute date for some of these events. We can perhaps fix the arrival in Corinth. Paul met there (Acts 18:2) two persons recently arrived from Rome, driven thence by the edict of Claudius for the expulsion of Jews. This cannot have been such a wholesale expulsion as Acts reports, but there is evidence from pagan historians for the expulsion of some, or at least a plan of expulsion. Orosius, a Christian historian of the fifth century, on the authority of Josephus, dates this decree in the ninth year of Claudius. There is no mention of the matter in Josephus, but Orosius may have had a ground for his statement. The ninth year is 49 A. D., but an error of one year in Orosius' date for the accession of Claudius allows us to fix on the year 50 as the date intended. According to Acts 18:11, Paul lived in Corinth a year and a half, remaining some time (v. 18) after the hearing before the proconsul Gallio. This Gallio, who would seem to have come about a year after Paul's arrival, is the brother of the famous Seneca. If Gallio's appointment was due to Seneca's influence it could not be earlier than the year 49, for till then Seneca was in exile. Again, after return to Rome, therefore not before 49, Seneca, in his *De Ira,* addresses him as Novatus, showing that the brother had not been adopted yet by Gallio Senior. The earliest possible date for Gallio's arrival in Corinth would therefore be 50 A. D. We may reckon as the earliest possible dates the following: Expulsion of Aquila from Rome, early 50; Paul's arrival, spring 50; Gallio's arrival, winter 50-51; Paul's departure, au-

tumn 51. It is of course possible that the expulsion from Rome was late in the year 50, and therefore Paul's arrival early in 51, with departure in the autumn of 52.

The next attempt at a fixed date is in connection with Acts 20:6-13. This passage is a part of the Travel Document generally accepted as written by a companion of Paul. It may be, therefore, the oldest material in the New Testament, except Paul's letter. According to this, Paul had left Philippi after the days of unleavened bread, taking five days from Philippi to Troas, and started from Troas Monday morning after a seven days' visit. Assuming the Paul left Philippi immediately after the days of unleavened bread, i. e., on the 22d Nisan, the arrival in Troas would be on the 26th Nisan. As the 14th Nisan is the day of the full moon, and as we have clues to the days of the week, it may be possible to make astronomical calculations for the years 53-60. Professor Ramsay holds that in counting the five days and seven days both the first and last days must be reckoned, and that following Greek and Hebrew reckoning of the day from sunset to sunset, the Monday of departure from Troas must be counted as the seventh day of his stay there. The astronomical calculations for the 26th Nisan on a Monday allow either 54 or 57. The probable date for this journey and for Paul's arrest at Pentecost is therefore the year 57. Some doubt attaches to this, C. H. Turner (*Chronology of the New Testament, in Hasting's Dictionary of the Bible*), having a different standard for determining the beginning of the month Nisau, would allow 56 or 57. Professor Bacon, following a different rule, finds 58 or 55 as the possibilities, and decides for 55. Into these astronomical calculations I have not the ability to enter, but the argument of Ramsay against Bacon is of such strength that in my view our decision should be for the year 57. The date determined for Paul's arrival in Corinth was not so definite that it cannot be made to agree with this decision for arrest in 57. The end of Paul's Caesarean imprisonment, the recall of Felix and arrival of Festus as procurator must then be placed in 59 (Acts 24:27). Paul would then arrive in Rome in the spring of 60. According to Acts 28:30 Paul lived in Rome two years. This reckoning leaves an unfilled gap of another two years before his death in the year 64.

In the dates for Paul's Epistles furnished for the study class of the Rev. Mr. Jones (see UNITY August 9, 1900, page 382), I did not use this scheme of dates, preferring in so unsettled a question to follow an older and more widely accepted scheme by which the arrival in Rome is fixed for the year 62. A subtraction of two years from the dates printed for the class would bring the Epistles into rough accord with this determination here treated as possible. The relative order is more easily determined than the exact year. Neither scehme, however, is in agreement with the chronology offered by Eusebius, the historian of the fourth century, on the basis of whose information Harnack would date Paul's arrest in 54, three years earlier than in Ramsay's reckoning. In the *New World* for September, 1897, I offered a criticism of Harnack's reasoning with an expressed preference for something like Ramsay's datings. My discussion is too brief to be compared with Professor Bacon's admirable contributions in *The Expositor* for February, 1898, and November and December, 1899, but had I written it, as is erroneously stated, in *The Expositor* (Nov. 1899), after Dr. Bacon's first article I should have been repeating without acknowledgment some of his suggestions. My article was written in June and published in September, 1897, two years earlier than reported. The present brief statement of the chronological problem is made in response to an inquiry, to explain the divergence of Bacon's dates for Paul from those furnished by Professor Matthews and myself.

F. A. CHRISTIE.

Meadville Theological School.

Annual Clearance of the Editorial Study Table.

(Continued).

RELIGIOUS AND BIBLICAL.

Of the significant non-sectarian series of Bible books in course of publication during the last year, the present writer has already spoken at some length in a sermon on "The Unexhausted Wealth of the New Testament," published in UNITY of October 11, 1900. In addition to the "New Testament Handbook Series" (Macmillan), edited by Professor Shailer Mathews, "The International Theological Library," edited by Dr. Briggs and Professor Salmond of England; "The International Critical Commentary," edited by Doctors Briggs, Driver and Plummer, and "The International Handbooks to the New Testament," edited by Dr. Orello Cone, mentioned in the sermon; "The Messages of the Bible" (Scribners), edited by Professors Sanders of Yale and Kent of Brown Universities, are convenient little handbooks; "The Messages of Paul" and "The Messages of the Apostles" represent the added volumes of the year. Edmond Stapfer's two volumes on "Jesus Christ Before His Ministry" and "Jesus Christ During His Ministry" (Scribners) have appeared in English this year, completing the three volumes which represent the literary charm of a master of French, enforcing the conclusions of later scholarship and the freer thought. To Sunday-school teachers and others who would fain realize in a vivid way the source and early years of the Christian movement, these books are valuable. During the year Shailer Mathews' "Social Teachings of Jesus" (Macmillan) has reached a new and revised edition. Canon Farrar has rewritten his "Life of Jesus" and what is probably a more valuable contribution, given us a handsome volume on "The Life of Christ as Represented in Art" (Macmillan). This book is profusely illustrated, and in these days of amateur photography most any parish could prepare slides from this book so that the conceptions of the masters could be thrown on the screen for the benefit of old and young. The artists are the best interpreters of historical Christianity. Through them we discover the conquering element.

"THE LIGHT OF DAY," *John Burroughs* (Houghton, Mifflin). Not a biblical book, but a religious book in the best sense. Here we have a poet and a scientist, a lover of nature, a thinker out of doors, giving us his honest estimates of the religious problems as they come to him. John Burroughs cannot be conventional in his religion; no more is he conventional anywhere; but he is honest, sensitive to beauty, a reverent worshiper in the great temple of immensity, a man who feels the woes of his kind and would fain correct the wrongs of his day, hence this is not a book to be passed by.

"THE HEART OF JOB," *W. C. Gibbons* (Universal Truth Publishing Company). Here is the case of a modern mystic trying to throw light on an ancient mystery. We can understand Job better than we understand this interpretation of Job. This book represents the better class of that modern theosophical method that finds satisfaction in hunting esoteric significance in names, shapes and sounds that are full enough of meaning in their plain, direct implications.

"EVOLUTION OF IMMORTALITY" (Eulian Publishing Company). This is another book of the type represented by the work just mentioned. Its author masks behind the name "Rosicruciae." That there is a large number of people who will look for something profound and fundamental in the symbolism

of the triangle and the serpent with its tail in its mouth, impressed on the cover of this book, is evidenced by the rapidly increasing number of such volumes. The heroic attempt to fit it into modern science—or, rather, to read modern science out of this orientalism—is one way of groping after the unities and the harmonies which are the desire of all hearts and the hope of the nations.

"An Appeal to the Pious," *E. Summers* (Chicago). This is an anonymous little book offered us by one who says it is the only book he has ever published, "written out of the reflections and experiences of a long life." Here we trace the road over which the solitary "infidel" used to travel before natural science, the higher criticism and rational methods of the interpretation of the religious experiences of the race brought companionship. It is a book that represents the "atheistic" distrusts and antagonisms of the last century now well-nigh extinct. Would that this author might have known John Burroughs—at least that he might read his book and know a little more of Emerson and the spiritual sensibilities that come through reason, through freedom, and reverent independency.

HISTORY.

Books of history have not stayed on our table this year, but the tardy arrival of the second volume of Thomas E. Watson's "Story of France" (Macmillan) has necessitated a delightful reading of the two volumes. *Pietro Orsi's* "Modern Italy" (Putnam) is the last volume in the stately series of "The Story of the Nations" that has come to us, the fifty-fifth volume in the series. What a splendid achievement. This story brings the Italian down to date. Mazzini, Cavour and Garibaldi are here found in their proper setting. The author has written in his own language. He is Professor of History in a Venitian college. The translator is an English lady, and the American publisher gives it to the English reader wherever he may be found.

"Political Parties in the United States," two books appearing almost simultaneously, with the same title, one by *James H. Hopkins,* an ex-congressman from Pennsylvania (Putnam); the other by *Jesse Macy,* Professor of Political Science in Iowa College (Macmillan). The latter limits his field of study from 1846 to 1861, the former begins 1789 and comes down to 1898. The publishers doubtless hastened the books into the market to profit by the campaign interest, but they are of permanent value and deserve the reading that becomes the calm after the storm. They should both become text books in our high schools and colleges, indeed the latter belongs to the "Citizens' Library Series," edited by Professor Ely for just such uses.

REPORTS, PAMPHLETS, ETC.

It is a long way from the illustrated books to the official documents from national and state sources, in point of typography and binding. These volumes, if bound at all, wear the grimmest of black and are printed on the poorest of paper, but they are not to be dismissed on that account. Much of the most valuable material to the student and the preacher is to be found in this shape and can generally be had for the asking. For instance, here are the three thin little books that have come to us within the year from the Illinois State Historical Society, two of which show the careful hand of Professor Edmund J. James of the University of Chicago. No. I contains a bibliography of the newspapers published in Illinois prior to 1860; No. II the territorial laws of Illinois passed from 1807 to 1812; No. IV the transactions of the Society for 1900, with much interesting archæological and historical matter already accumulated even in the story of the young state of Illinois.

The printing shop of Uncle Sam is so dilatory that it would ruin any private "enterprise." Their important reports come sauntering along always a year or two behind, but there is much in all of them that is of permanent value. The Report of the Commissioner of Labor for 1897, for instance, is devoted wholly to the economic aspects of the liquor question, better temperance material than stacks of W. C. T. U. tracts. The annual reports of the Life Saving Service give reassuring evidence that there is a better side to our government and that the heroic in man is not confined to the art of killing. The heroes of life saving are to supplant in the admiration and love of the world the heroes of the battlefield, and this last report is a contribution in this direction. "The Sixteenth Report of the Civil Service Commission" for the year ending January 30, 1899, is a book to study. The first volume of "The Report of the Commissioner of Education" for the year ending July 1, 1899, has come to hand. To have the series of reports edited by W. T. Harris during the ten years of his incumbency, is to have a rich pedagogical library at hand. During this time nearly every phase of education has come under his scrutinizing investigation and careful report. This volume of upward of twelve hundred pages is largely given to the study of educational institutions and methods abroad, the report reaching from Great Britain to Australasia.

Here is a bulletin of about two hundred pages from the Agricultural Experiment Station of the University of Illinois on "The Economic Entymology of the Sugar Beet," which shows the careful and wide range of the work represented by this institution. The work abounds in interesting cuts of flies, beetles and worms, with a scientific study of the same.

"The Labor Annual and the Reformer's Year-Book for 1900," *Joseph Edwards Wallassey* (Cheshire, England), is only an almanac, but it teems with information concerning all kinds of reform and reformers of England. This is the material with which sociology deals, and the preachers will do well to consult it.

"Evolutionary Politics" (Walter Thomas Mills, Chicago). The way one man looks at many of the political questions now pressing upon the American people.

"The Canteen in the United States Army," *William P. F. Ferguson* (The New Voice Press, Chicago). An awful revealment, setting forth facts in a cheap and available form, which the American voter ignores at his peril. These two hundred and twelve pages demand at the hand of the politicians, preachers, legislators, a re-reading and frank study.

"Momentous Issues," *Charles H. Shibley* (The Schulta Publishing Company, Chicago). Mr. Shibley is tireless in his quest for civic justice. The pamphlet was prepared for campaign purposes. It was too thought-laden, too much burdened with facts and figures, to receive the attention it deserved in the heat of ante-election days. Now that the election is over and there is time for the sober second thought there ought to be time for many to read this book.

NOVELS.

The writer of this review reads but few novels, and those that he does read are mostly old ones. It is safer thus, particularly when there are plenty of the tried and true still unread. Tolstoy's "Resurrection," Mrs. Humphry Ward's "Eleanor," and Allen's "Reign of Law" promise to be the leading novels. The last, which we have read, like some of our Chicago churches, comes to a premature roofing. It offers an inadequate superstructure for the foundation laid. Had Mr. Allen given the hero more time and pages in which to reach his normal development, we might have had a Kentucky "Robert Elsmere" brought down to date. We have not seen *Maurice Thompsons'* "Alice

of Old Vincennes," or *Hamlin Garland's* "The Eagle's Heart," though we mean to read them. We like novels with strong local coloring and deem them valuable contributions to history and text-books of psychology, interesting and important to the extent of the insight of the author. We tried to read "The Bronze Buddha" (Little, Brown & Company), but we could not get through. The fault was doubtless ours. Mysticism in India is more interesting than in New York. "Bob, Son of Battle" (Doubleday, McClure) is a remarkable study in dog psychology, a beautiful revelation of the humanity of the canine. "The Angel of Clay," *Partridge* (Putnam), is another evidence of the ambidextrous quality of genius. This sculptor had already proved himself a poet; now he proves himself capable of writing an interesting story. "The Life and Death of Richard Yea-and-Nay," *Maurice Hewlett* (Macmillan), "Quicksand," *Hervey White* (Small, Maynard & Company), "The House Behind the Cedars," *Charles W. Chesnutt* (Houghton, Mifflin), "The Last Refuge, A Sicilian Romance," *Henry B. Fuller* (Houghton, Mifflin), "The Moving Finger Writes," *Grace D. Litchfield* (Putnam), "In the Wake of War," *Verne S. Pease* (George M. Hall Company), "Their Own Wedding," *Louise H. Hotchkiss* (George H. Ellis), the four last novels that have reached us are evidence of the alarming fertility of the creative imagination in our days. If you should know of the merit of these stories go read them yourself or ask somebody who has read them, someone who has a right to an opinion.

"The Parsonage Porch," *Bradley Gilman* (Little, Brown & Company). These seven stories from a clergyman's notebook belong here, but what fiction they contain rests on solid fact. They are clearly preaching stories, meant for such, and are none the worse for it, delicate, sensitive, sympathetic, ethical, all qualities that characterize the good preacher and that are necessary in a good sermon. Here is Sunday afternoon reading and pulpit material when the minister is away. "A Misunderstood Dog" is one more contribution to that fellowship with our poor relations of which we have spoken already in this resume.

BOOKS FOR THE YOUNG.

The Study Table is not overloaded with books which come under this classification. Have the publishers somehow got an inkling that the Senior Editor is forever preaching "literature" for young and old rather than some specialized product known as "Juvenile Literature"?

"The Young and Old Puritans of Hatfield," by *Mary Wells Smith* (Little, Brown & Company) deserves the first mention. It is the fourth volume in the "Young Puritan Series". Mrs. Wells draws her characters most admirably and in her skilful hands the Puritan village of long ago does not seem remote or strange, but a familiar neighborhood, peopled with men, women and children, who are personal acquaintances. The encounter with the Indians and the adventures of some seventeen captives carried away by them, many of whom were quite young children, make a wonderfully interesting story, which is at the same time true to history. Happy the boy or girl who can number this volume among their holiday treasures.

Snow White; or, The House in the Wood and Rita, by *Laura A. E. Richards* (Dana, Estes & Company). This last named book being the fourth volume in the "Captain January Series." It deals with the dangers and privations of a Cuban girl. Snow White records the adventures of a rather impossible little girl, as she runs away from a precise governess and a careless mother.

Chatterbox (Dana, Estes & Company) can hardly fail of a kindly welcome on account of its familiar face and because it is associated with the Christmas of long ago. But a hasty glance shows that the illustrations belong to a past age and the stories continued from one number to another are too sensational to form wholesome food for the child mind.

The Sunbonnet Babies, *Bertha L. Corbett* (Minneapolis, Minn.). Among the Christmas books for the little people nothing is prettier, quaintier or more dainty than The Sunbonnet Babies, containing some half-hundred pictures of babies in sunbonnets. No faces can be seen, but every pose is expressive. The pictures alone tell the story, even without the verses which accompany them.

POETRY.

Old Friends in New Dresses. The contribution of the year to the student of poetry in this country is Stedman's "American Anthology" already noticed in these columns. The Houghton Mifflin Company has been gradually extending the line of their Cambridge poets until it now includes Longfellow, Whittier, Holmes, Lowell, Robert Browning, Elizabeth Barrett Browning, Burns, Tennyson, Milton, Keats and Scott. This unquestionably constitutes the best working edition for the man whose library is his laboratory. The type is good, the page dignified, the binding substantial and the annotation adequate. Dodd & Mead have given us Browning's "Pippa Passes" with elaborate page ornament by Margaret Armstrong. Let fruit, flower, foliage, bird, serpent, man, be woven and interwoven into the borders of these pages for the delicacy of the imagery, the subtlety of the thought and the penetrating quality of the text deserve it. Possess yourself of anything and everything pertaining to the poetry of Robert Browning, is a good rule. The Misses Charlotte Porter and Helen A. Clarke, who have wrought so well for Robert Browning, are not neglecting the beautiful poet-wife. This year they have enabled the Crowell House to give us a six-volume edition of the writings of Mrs. Browning, uniform with the "Camberwell Browning," boxed, indexed, flexible cover, with dainty illustrations. One hardly knows what more to ask for. And still another "Omar Khayyam," elegantly printed, from the Little, Brown & Company press, with an introduction by Jessie B. Rittenhouse, with much bibliographical matter, a prose version by Justic McCarthy, evidently the fullest one-volume library of the dear old pagan.

Canada, too, has come to an anthology. Theodore H. Rand has given us a treasury of Canadian verse (E. P. Dutton & Company), a volume of four hundred pages, with biographical note and indexes. Some one hundred and thirty-six singers have won their way through Mr. Rand's gate. Some years ago all English readers were charmed by "The Story of Ida," by Francesca Alexander, the story and author introduced by John Ruskin himself. This same lady now comes to us with a volume of stories gleaned largely from Venetian sources, under the title of "The Hidden Servants and Other Very Old Stories." The stories are told in a metrical, simple, charming and suggestive way. Of these it may be said, as Cardinal Manning wrote concerning "The Story of Ida" to Mr. Ruskin: "Such flowers can grow in one soil alone. They can be found only in the Garden of Faith, over which the world of light hangs visibly, and is more intensely seen by the poor and the pure in heart than by the rich, or the learned, or the men of culture." Doubleday & McClure have issued by itself in beautiful pamphlet form Markham's "The Man With a Hoe," interestingly illustrated and annotated.

New Poems. There are evidences that there is to be a revival of minstrelsy. Song has not abandoned the world. In the new poetry of the year belongs the Prose volume of *E. R. Sill* (Houghton, Mifflin), Whitcomb Riley's "Home Folks" (The Bowen-Merrill Company) shows us the Hoosier poet growing more

confident of himself and widening his range. "The Toiling of Felix," *Henry Van Dyke* (Scribner's) is a delightful bit of recently discovered Jesus lore wrought into a legend that is dressed in lines of Tennysonian smoothness and grace. "The Wager and Other Poems," *S. Wier Mitchell* (The Century Company), a thin little volume from the ripened brain of the many-handed sage of Philadelphia. "Songs from Dixie Land," *Frank L. Stanton* (The Bowen-Merrill Company). This is the editor who can write a poem a day. Who can tell how long these poems are to last? What matters if they do die young? They give passing pleasure to countless hearts; they modify the severities of harsh surroundings and make musical what otherwise would be humdrum. They represent a high class of newspaper poetry and now in their gathered form they deserve a place among the minor poets, "good for a rainy day." "Up in Maine," *Holman F. Day* (Small, Maynard & Company), another dialect work from "'way down east." The smell of the pine is in the pages and the palate is tantalized by the aroma of "Mother's Cooking." "The Pail I Lugged to School" is an antidote to the materiality of "the full dinner pail" of which we have heard too much of late. "Iylls of Eldorado," *Charles Keeler* (A. M. Robertson, San Francisco). Once in a while Mr. Keeler sings in UNITY columns. Some of these poems now collected in pretty form are already familiar to our readers. Mr. Keeler is still a young man. Wait for him. Look out for him. More is to be expected. He is a Wisconsin boy, who has become enamored of the land of sunshine. Above we mentioned him as a student of the birds. This is fitting, for, like the birds, he himself is a singer and he sings best out of doors and in the sunshine. "On Life's Stairway," *Frederic Lawrence Knowles* (L. C. Page). A beautiful little volume, a modest applicant for a place among the singers. Try him. We have already given welcome to the cluster of poems gathered for us by *James H. West*, of Boston, under the title of "Liberty Poems." "Alas for the war no poet sings!" The painful military entanglements of the United States have certainly inspired prophetic protest and awakened bardic indignation in many breasts, as this volume testifies.

FROM OVER THE SEA. This is the Ibsen year, and while his "When the Dead Awake" will not add to his reputation and will contribute fresh material to those who identify criticism with sarcasm and who think it clever to ridicule the author, they do not like or cannot understand, it is an interesting addition to the Ibsen shelf. Let him who hath insight enough to understand Ibsen read and profit thereby. To those who have not this insight—well, it does not matter what they do with it.

England sends us the fourth and probably the final edition of the poems of W. E. Henley, whose brain was overshadowed so untimely. There is little of the minstrel in Henley, but more rhythm or at least more meter than in Walt Whitman, and his was a strong, searching soul. These poems, at first discarded, utterly neglected, rescued to subsequent appreciation by a few by Mr. Alfred Nutt, publisher, are destined to a wider appreciation farther on. F. W. Bourdillon is chiefly known to many minds by the lines quoted below, which occupy the initial page of a thin little volume bearing as a title the first line. It is beautifully printed by Little, Brown & Company.

"The night has a thousand eyes,
And the day but one;
Yet the light of the bright world dies
With the dying sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done."

W. B. Yeats and Moira O'Neill, each represented by a thin volume, witness to the undying vitality of the Celtic imagination and they appeal mightily to the Irishman in us all. Mr. Yeats in "The Wind Among the Reeds" (John Lane) shows that he is a close student of folk lore. Perhaps he knows too much to adequately represent this folk lore in song, but a book that contains the following will tempt further:

THE FIDDLER OF DOONEY.

"When I play on my fiddle in Dooney,
Folk dance like a wave of the sea;
My cousin is priest in Kilvarnet,
My brother in Moharabuiee.

I passed my brother and cousin;
They read in their books of prayers;
I read in my book of songs
I bought at the Sligo fair.

When we come at the end of time,
To Peter sitting in state,
He will smile on the three old spirits,
But call me first through the gate;

For the good are always the merry,
Save by an evil chance,
And the merry love the fiddle
And the merry love to dance;

And when the folk there spy me,
They will all come up to me,
With 'Here is the fiddler of Dooney!'
And dance like a wave of the sea."

In the "Songs of the Glens of Antrim" (Macmillan) we have the simplicity of the original bards and a Homer-like directness. Love in the cabin, homesickness of the emigrant, the impressions of the Canadian far northwest, the emotions on the return to old Ireland, are delightfully reflected in this bewitching little book. Who has not witnessed the blight of prosperity represented by the following?

"A SONG OF GLENANN."

"Och, when we lived in ould Glenann
Meself could lift a song!
An' ne'er an hour by day or dark
Would I be thinkin' long.

The weary wind might take the roof,
The rain might lay the corn;
We'd up an' look for betther luck
About the morrow's morn.

But since we come away from there
An' far across the say,
I still have wrought, an' still have thought
The way I'm doin' the day.

An' now we're squarely betther fixed,
In troth! there's nothin' wrong;
But me an' mine, by rain an' shine,
We do be thinkin' long."

But the new name seen across the water most distinctly and the one we read with most confidence is that of *Stephen Phillips*. His "Paola and Francesca" is the old Dantean story told with modern sympathy, insight and delicacy. It is a drama from which much is expected on the stage. But the little volume of poems is the one that has yielded us most delight. This young man is certainly a true, if not a great, poet. His "Marpessa" (see UNITY *of* November 22, 1900, p. 186) seems to be the most polished and artistic. But we were greatly impressed with his "The Woman With a Dead Soul," "The Wound," "The New De Profundis" and his "Christ in Hades." With this confident expectation for nobler poetry farther on and gratitude for the justification of this expectation found in the clear tones of this young and until recently an unknown voice, we close our Annual Review.

"It is always in the central heart of mankind that books have found that court of judges who will make or unmake their fame and fortune."

THE STUDY TABLE.

Prof. Bacon's Introduction to the New Testament.*

It is a great pleasure to welcome this latest volume in the series of New Testament handbooks edited by Shailer Matthews. The series itself is an omen of better days. The work is done by men of various denominational names, and the volumes will be studied in the theological schools of widely different fellowships. So far as there is harmony in these contributions to the knowledge of the New Testament, the result must be a common understanding in all the households of the faith. Denominations came to pass because men did not agree as to the teaching of Jesus and the Apostles. One and the same book yielded diverse results because it was interpreted from dogmatic and controversal points of view. The series of books here mentioned means that the scholars of these denominations have adopted a common method of getting at the contents of the New Testament, the method of critical historical inquiry. It may be difficult to arrive at unanimity of opinion at the present moment, owing in part to the difficulty of securing a perfect balance of scientific judgment, in part to the difficulty of the problems involved. The adoption of a common scientific method, however, shows the divergent results to be the natural outcome of our imperfect knowledge and they cannot any longer divide men in the worship of God and the Christianizing of man. Moreover, an historical study must inevitably reveal to all the temporary and relative aspects of much that was deduced from the original expressions of faith and the impossibility of a mechanical transference of the earliest form of faith into the present situation of spiritual life. Such a recognition must bring men to a new constructive interpretation of our religion, as it is in the reality of human experience that construction, too, must adopt the spirit and method of science, and it is difficult to doubt that unity of method will not at least unite men in the comprehension of the faith that sustains man's effort to be perfect as the Father in Heaven is perfect.

Dr. Bacon's work is an important contribution to knowledge, both for the scholar and the general reader. It will serve to popularize the "Higher Criticism" of the New Testament, and at the same time it acutely defines certain problems in a manner that will challenge fresh study and promote science. It is a great deal to say of a book, as must be said of this, that it is moderate in size, complete in scope, concise but clear in expression, scientific in method, able and independent in argument, allied to the best learning of other men. We shall not agree with the views advocated by Dr. Bacon, but we shall have to reckon with them seriously. The general criticism which the book compels is that the conservative inclination is too strong. Conservatism in the matter of the literary history of the New Testament means deference to the tradition of the early church. The early church accepted as apostolic compositions a number of documents whose apostolicity in the eyes of modern students is doubtful. There has been in more recent times a justified reaction against the opinions of the mid-century critics, and not long ago the opinions of Harnack and Juelicher were hailed as a triumph for those of "conservative" leanings. Dr. Bacon is even more conservative than they, but as he writes in English, and very candid English, the shout of victory will not be very loud. It will be seen that the conservatism is all a matter of detail and that measured by pre-critical days, he gives no comfort to those whose conservatism belongs to the sphere of doctrinal interests. It is not a matter of much theological significance that we should differ as to the Pauline authorship of Second Thessalonians. No theological interests are involved; it is a question of literary probability. Dr. Bacon is the "conservative" here and the reviewer the "radical." Dr. Bacon believes that Paul wrote Ephesians and that First Peter, written by Silvanus was adopted by Peter as an expression of his own views. He believes that the Apoealypse is by the Apostle John and that the Epistle of James, though not by James, belongs to the first century. The reviewer believes none of these things and is not at all inclined to sympathize with Dr. Bacon's early dates for Hebrews or Jude or the Epistles of John. These are matters that call for conference and the weighing of probabilities. These differences of judgment are no ground for withholding the hand of fellowship in religion. Inevitably the time will come when opinions will agree on the problems recognized as too difficult for agreement and therefore no longer causes for division in religious fellowship.

Much the same thing might be said of another volume in the series, Dr. Gould's Biblical Theology of the New Testament, a work dealing with the religious ideas contained in the documents. Agreeing ultimately as to the origin of the writings and to their content of thought, the Protestant world will have made a great advance towards spiritual unity. The adoption of scientific methods in theology by the divinity schools of all connections is destined to be the cure of many ecclesiastical evils.

Without arguing, therefore, some doubtful details, Dr. Bacon's Introduction is heartily commended to all students of the New Testament.

FRANCIS A. CHRISTIE.

Meadville Theological School.

* An Introduction to the New Testament. By Benjamin Wisner Bacon, D.D., Professor of New Testament Exegesis in Yale Divinity School. New York. The Macmillan Company. 1900. pp. VIII, 285.

William Watson Andrews.*

That this memoir will be of great interest or value to others than those who may have known its subject seems improbable. Possibly they who have some familiarity with the rather peculiar religious doctrine to which Rev. Andrews devoted so much of his life will find the book suggestive, though not exhaustive in this respect. For a certain period of years Mr. Andrews was a minister in the Congregational Church, located in a neighborhood of historical interest in Connecticut religious controversy, but he withdrew from this denomination in order to become a preacher of that word which he conceived to be "outside of and beyond Congregationalism, and Episcopacy as well, and every other ecclesiastical system of the time." The system of doctrine which he became enamored of was popularly dubbed "Irvingism," from Edward Irving, who was inaccurately supposed to be its founder, but whose part in the movement was really a subordinate one. The visible organization of those who held this faith was called the Catholic Apostolic Church. The ground and objective of its existence may be said to have been the restoration of the organization, officers, and the various divine gifts which, it is reported, the church in the times of the first Apostles possessed. In the conception of Mr. Andrews it seemed to afford the real possibility of union of all religious denominations by virtue of its conscious utilization of the principle on which the early Christian Church was supposed to be founded. This message Rev. Andrews expounded most ably and clearly in many parts of this country, in Canada and in England. The book does not furnish a complete account of this phase of religious belief, but it gives sufficient materials, by the aid of which one may form a fairly adequate conception of a matter which is today

* William Watson Andrews, A Religious Biography by Samuel J. Andrews. G. P. Putnam's Sons, New York & London, 1900.

very little known even among those who toil and moil most disinterestedly for religious sympathy and unity. Aside from this it will have small value for the general reader. W. P. SMITH.

This is another of the valuable "Temple Primers"* and well sustains the reputation of its predecessors. Within the compass of 100 16mo. pages there is brought together just that succinct statement of principle, illuminated by pertinent example, which is needed to acquaint the reader with the true canons of literary judgment. The author begins with a definition, encouragingly sane and lucid, of what criticism really is. "Criticism is the exercise of judgment in the province of art and literature, and the critic is a person who is possessed of the knowledge necessary to enable him to pronounce right judgments upon the merit or worth of such works as come within this province." (Page 1.)

Two brief preliminary chapters deal respectively with "art" and "literature," in which they are defined and compared. These are followed by a chapter on the critical ideas of the ancient world (Chap. III), another on modern criticism (Chap IV), and an exposition of contemporary criticism (Chap VI). Especially suggestive are Chapter V, "How Creative Literature Appeals to the Imagination," and Chapter VII, "The Exercise of Judgment in Literature." This little pocket volume is a veritable jewel-case of suggestiveness, and its treasures made easily available by a full table of contents, a list of authorities and a complete index.

G. R. P.

Dr. Shutter's New Book.

DEAR UNITY: Some day your "book reviewer" will give an adequate description and an appreciative criticism of the book; doubtless it will fall under the discriminating and illuminating eye of Mr. Powell, whose notes are an inspiration to us all. But I wish to unburden my delighted mind by sending you a word of commendation in behalf of "Applied Evolution," by my esteemed friend, Rev. Dr. Marion D. Shutter, of Minneapolis. This is a book which does what has not been done before. It gives a brief but clear description of "Evolution"—the *key-thought* of the age—and then it holds up the great problems of religion in the light of this torch that men may see just how they look. How much is left and how much more is gained? The work is done with a steady, brave, sympathetic hand. Here is science that is religious, religion that is scientific, and scholarship that is both rational and constructive. It is a book for the busy scholar and also for the earnest men and women who are not scholars. It will answer a great many questions that perplex intelligent people. It will help multitudes to keep their real piety without throwing away modern knowledge. Wherever read it will do good. Many will find it to be just the book for which they have been looking. I commend it most heartily. Yours truly,

Ann Arbor, Mich. J. H. CROOKER.

THE SUNDAY SCHOOL.

A Scheme for Class-Study and Readings in the Bible From the Standpoint of the Higher Criticism.

BY W. L. SHELDON,

Lecturer of the Ethical Society, St. Louis.

PART II.

The Historical Books of the Bible.

X.

In taking up the study of the Book of Judges, we are getting to something like real history. If with Moses in the Exodus we see the glimmerings of the first dawn, in these hero tales of the Book of Judges we are getting near to daylight.

These are real traditions, many of them, centering around actual occurrences in that intervening time between the crossing the Jordan and the establishment of the kingdom under Saul and David. And the striking fact is that the compiler has made only slight efforts to impart a tone of dignity to the anecdotes as narrated here. The moral aspects are often shocking in the extreme. It is the primitive world with a vengeance, which we sometimes have portrayed in these tales in the Book of Judges. The very frankness with which the accounts are given make the incidents more trustworthy as historic facts. The romantic element or the legendary lore which had been added on, came rather not from the religious compilers, but from the fancies of the people among whom the stories had been handed down. How these anecdotes must have grown and been modified will be seen by looking over the Polychrome version of the Book of Judges. In the study of these hero tales it will be especially advisable, therefore, to always have at hand the Polychrome edition along with the "authorized" version.

The teacher must use his own judgment to what extent he will have the stories read in detail. We begin by noting the first three verses of Chapter I., showing how they contradict the impressions given in the Book of Joshua with regard to the completeness with which the work of conquering Canaan had been done.

In all our readings from this book we are especially struck with the headlines of paragraphs or chapters, "And the children of Israel did that which was evil in the sight of the Lord, and served the Baalam." As to the fact mentioned in such headlines, we have something historic beyond question. It meant, in substance, as the Israelites gave up the life of the desert and settled down to agriculture, they took up the gods of agriculture, and therefore worshiped the gods of the Canaanites as a matter of course, while still keeping up to some extent the worship of their own God Yahweh. The verses 11-23 of Chapter II. tell in substance precisely what happened, and what we should expect to happen. The teacher might read over at this point Chapters I.-XII. in Book II. of the "History of the People of Israel," by Renan, and introduce some of the points mentioned there into his talks with the class, using, however, the usual caution we have always advised when quoting from that author. What we get out of these anecdotes in the Book of Judges is the description of the conditions which finally led to the establishment of a kingdom. We see the Israelites warring against other tribes, or in war with each other. The code of honor was not high; the methods pursued were often most barbarous. As to whether the moral tone of the Israelites was superior to that of the Canaanites, we have reason to doubt. But, unlike the Canaanites, they had not been weakened or enervated by luxury. If it were thought best, a member of the class might read aloud verses 12-30 of Chapter III. But the story is repulsive, and only of value as significant of the times. The very frankness of it makes us believe that the incident must have happened in some such manner as described there. The account of "Deborah" we have already studied, in the introductory talks on the early Books of the Bible.

But we should certainly examine the striking experiences of Jephthah in Chapter XI., having certain portions read aloud and talked over. The story of the sacrifice of Jephthah's daughter, barbarous as it may seem in one way, is most beautiful in another. Some member of the class might read aloud in this connection the poem "Jephthah's Daughter," by Lord Byron.

Then we have the classic story of Samson. Here we are back in the world of mythology. We are not sure that there ever even was such a man as Samson. The tendency would seem nowadays to regard this as a sun-myth, of somewhat the same character as the stories about "Hercules" in Greek literature. If the class wish to devote the time to it, they could, besides reading some of the narrative in the Book of Judges,

*Judgment in Literature. By Basil Worsfold. The Macmillan Co. London and New York. 16mo. Cloth. XII. 100 pp. 40 cts.

give one or two meetings to reading or studying the celebrated tragedy, "Samson Agonistes," written in the Greek style in most beautiful language by John Milton. What parts of the narrative concerning Samson are to be read aloud will depend upon the persons making up the class. The passages descriptive of this hero are to be found in Chapters XIII.-XVI. It is certainly curious to see the frank exhibition of human nature in the way Samson is led to disclose wherein lay his strength. There is no moral element of any significance in the whole tale. It is just simply a striking hero-myth. But under any circumstances I should have read aloud the passage descriptive of Samson's death in verses 23-31 of Chapter XVI.

If any of the members of the class want to get a thorough appreciation of the depravity of the times, they could read for themselves Chapter XIX. For a grewsome and shocking picture there is scarcely anything worse anywhere else in the Bible. With such a story before us it is plain enough that the religion attributed to Moses in the Pentateuch had not yet come; that it was ahead of the people, rather than behind them.

In connection with the epoch the class should certainly pause to devote a lesson to the Book of Ruth. This is a gem which no one should pass over. While we take it for granted that it was not written at this time, as a picture it is rightly placed in connection with this epoch. Let it be read and studied for its own sake, as a gem in literature. Some member of the class might give a paper on the authorship of the book, when it was written, something of its history, and anecdotes concerning it. A short chapter on the subject will be found in the work we have often referred to, "The Introduction to the Literature of the Old Testament," by Driver. The date for it we assume to be centuries after this time, in the days of the Exile or after the Exile, although Driver would seem to make it pre-exilic. The language of Ruth has become classic, and her speech to Naomi should be recited aloud as something which every one should know by heart. We discover indications of early customs of the old world in this story. It has a charm which will never die. One reading of it is not enough. Those who wish to get an insight into the Bible and its beauties ought to read this short book two or three times; and the best way to do so is to read it aloud by one's self.

Beginning with the Books of Samuel, our story becomes fairly continuous: It is somewhat difficult to suggest passages for reading. We have come once more to the time of great men, a much more heroic type than any perhaps since the days of Moses. The story of Saul and David will have to be studied together, as it forms one narrative. The teacher should read over Chapter III. of the work by Budde, and Chapter III. of the "History of the People of Israel" by Cornhill. Then, too, one is referred to Chapters XIII.-XVI. or to XVIII. in Book II, volume I. of Renan.

Besides this it would be well for the teacher now to return to the authority we have often quoted in the study of the Prophets, Kuenen's "The Religion of Israel," reading Chapters II. and IV. of the first volume. We shall see, however, that the higher religious development had scarcely begun. What the Israelites had got was a God Yahweh as a Deity exclusively for them. Out of this rudimentary, but all-important acquisition, was to develop later on the religion of the prophets. As yet we shall see in these pictures altars and seats of worship scattered over Palestine, image-worship of Yahweh or Jehovah carried out as a matter of course, and also a worship of Baal the god or gods of the Canaanites.

One ought to know something about the story of Samuel—because it has been talked so much about, if for no other reason. The teacher may use his judgment as to having Chapter I. read aloud in the presence of the class. The incidents of Chapter II. could be mentioned slightly, and then the beautiful picture in Chapter III. complete be selected and read with care. After this we come to the most important step leading to the establishment of a kingdom, where we are introduced to Saul. It will be well, therefore, to have the whole of Chapter IX. read aloud through the first verse of Chapter X. As to how far this is real history, we may not know at all. What we do know is that a man Saul did appear and become a great leader, and seemingly the first king over the Israelites. The proclamation of the kingdom in verses 17-24 of Chapter X. could also be read by some member of the class, after which we ought to introduce verse 15, Chapter XI., and verses 1-5 and 13-15 of chapter XII. Here, too, the significance is not as to whether this is history, but rather in the fact that this story should have arisen at all in later times. It gives a dignity to the whole account of the rise of the early kingdom, in the advanced conception of history which is offered here. The teacher may decide as to whether to introduce the story about Jonathan in chapter XIV. But it is very important to bring in chapter XV. down through verse 29, where we meet with the ethical-religious element so very important in the story. The words are never to be forgotten in the speech of Samuel: "To obey is better than sacrifice, and to hearken than the fat of rams." This lofty idea which grew up among the Israelities that a king should have the conception of his work as a mission, and that his work would amount to nothing unless he had such a conception, is surely one of the greatest ideas which has ever developed in the mind of man. It put soul into history. The condemnation of Saul in the language of Samuel is most striking and to be remembered.

At this point we are, therefore, introduced to the boy David in chapter XVI., which should certainly be read aloud, and the class should pause to dwell on the well-known sentence: "The Lord seeth not as man seeth: for man looketh on the outward appearance: the Lord looketh on the heart."

The story of Goliath is so famous that it ought also to be read precisely as it stands in the Bible. We have known it from the one side as children. But we should read it from the standpoint of the older mind, and see it as a graphic picture or tradition of the early days. The whole of chapter XVII. down through verse 54 might, therefore, be read aloud; after which we come upon the painful incidents touching the jealousy on the part of Saul towards David, first mentioned in verses 55-58, chapter XVII., and the first nine verses of chapter XVIII.

The teacher must fill in the incidents as we go on in our readings. But it would be well to pause and note verses 8-17 of chapter XIX., because of the religious conditions of the times indicated there. We have reason to think that the teraphim was not a mere article of furniture, but a "graven image" of somewhat the same kind as the gods stolen from Laban in the narrative in Genesis. The standpoint of the Decalogue was still remote from David and his times.

So much has been said and told of the friendship between David and Jonathan that something ought to be read from the chapters descriptive of that friendship, where the story is sketched simply and beautifully. The account is so long that it must rest with the teacher what passage should be read before the class. But perhaps the whole of Chapter XX. might be read aloud as an interesting picture. Afterwards we have the account of the wars between David and Saul. It would be well to have Chapter XXIV. read before the class as a striking picture of magnanim-

ity, such as we do not often come upon in the stories of those times. It may not be history. As to whether David was equal to this magnanimity, we cannot be certain. But this does not interfere with the story itself. Something might be read of the way Saul employed David to play music before him, although we should have to go back a little in our story to portions of Chapter XVIII. We might end our readings concerning Saul, turning to the last portion of the First Book of Samuel, and taking up the whole of Chapter XXXI.

We are thus brought to the Second Book of Samuel, which deals mainly with the story of David. The class is referred especially to the article on "David" in the Encyclopedia Biblica, edited by Cheyne. There is so much concerning this hero that we can only take selections for reading here and there. I should begin, however, with Chapter I., reading the passage from verses 1-18, and then the beautiful lament of David over the death of his friend Jonathan. In the first five verses of Chapter V. we have the announcement of David becoming king. As to the kind of a man this hero was, we must remain in considerable uncertainty. But next to Moses he was undoubtedly the greatest leader the Israelites ever had, and the founder of the Jewish State. We are given anecdotes of the soldier-life of David, and sad, most painful stories of his private and court life. One of these we have already dwelt upon in what we had to say about Nathan, in our study of the earliest prophets. On the other hand I should have read aloud the whole of Chapter IX. as an incident of magnanimity told concerning David. Then we have the account of the uprising of Absalom, and the story is touching, human and pathetic. The picture we have in Chapter XIII. is most striking, and should be read by the members of the class individually, even if it could not be presented before them as a whole. The story of Absalom might be continued in verses 25-27 of Chapter XIV., and then finally of the death of Absalom, when the whole of Chapter XVIII. might be read aloud, including the first eight verses of Chapter XIX.

It is to be noted that we are now in Jerusalem, and the significance of the establishment of this city as the capital of the kingdom on the part of David should be dwelt upon. We have the short account of this step narrated in verses 6-10 of Chapter V. of this Second Book of Samuel. We may then turn over to the description of the death of David in the first eleven verses of Chapter II., of the First Book of Kings, noting the beautiful farewell of the old King to his son: "I go the way of all the earth. Be thou strong, therefore, and show thyself a man." There ought to be some analysis of the moral character of David. Two or three lessons should be devoted to the subject of his life and history. We must recognize his importance and the good he did, while taking care not to set him up as a moral hero. What he did was to make a nation out of the scattered tribes of the Israelites.

Our study of the early or historic Books of the Bible may close with a little concerning Solomon. The class should certainly have read aloud the story of the choice offered him in verses 5-15 of Chapter III. of I Kings, where he is reputed to have selected wisdom rather than riches. The anecdotes illustrating his sagacity as a judge in verses 16-28 of the same chapter could also be gone over. Then we must pause to note the plans of Solomon for building the celebrated temple, reading the first twelve verses of Chapter V., afterwards turning over to the first nine verses of Chapter IX., where we have the charge of Yahweh to Solomon on the completion of the temple. The beautiful prayer of the king at the time of the dedication we have already examined in connection with the growth of theistic beliefs in our study of the Prophets. But the class would do well to read over the romantic pictures concerning the glorious times of Solomon in Chapter X. of I Kings. Something must be said with regard to the demoralization which set in, giving us a rather different impression of this king from what the narrative itself directly implies.

At last we come to the stage in the break-up of the kingdom on the death of Solomon. In the first twenty verses of Chapter XII. we have an account of the separation, after which the history is a story of the two kingdoms, the Southern and the Northern. At this point we should come more fully into a study of the religious evolution of the people, and reach the subject with which we began our studies in the story of the Great Prophecy.

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Foreign Notes.

ALCOHOL AS AN INSTRUMENT OF SELECTION.—A writer in the *Signal*, of Geneva, who signs himself "A Darwinist," recently defended the somewhat ingenious thesis that the work of temperance societies is a distinctly anti-social one, because a direct interference with the beneficent working of the law of "natural selection." Organized warfare having already seriously interfered with this law by systematically promoting the destruction of the strongest and most fit, the chief counterpoise to its action must be looked for in those diseases which most surely weed out the weak and unfit for the reproduction and evolution of the human race. From this point of view the dreaded tuberculosis may be regarded as a friend of humanity. But unfortunately tuberculosis often attacks the innocent, and in any case its methods are so cruel that in the sufferings of the individual one forgets the benefit to the race. Alcoholism, on the contrary, attacks only those who have sought it. The responsibility for the suffering of its victims rests on themselves. *The abuse of alcohol is the only means by which the canaille is spontaneously eliminated.* Alcohol is at once the touchstone of feeble and morbid wills which ought to disappear, and the means of eliminating them.

This is the argument, and then the writer adds sarcastically that the one occasion for regret is that those who tempt others to drink to insure their own election (knowing that no one in possession of his senses would vote for them) take good care themselves to keep sober. There are those whose business it seems to be to push others over the precipice while carefully avoiding the danger for themselves. These are the Derouledes of alcoholism.

This pseudo-scientific demonstration seems to have been taken quite seriously by certain readers and called out such a number of protests and remonstrances that its author felt obliged to return to the subject and express his surprise that he should have been taken literally. The manifest flaw in his reasoning he points out as follows: "Those individuals who break away from intemperate habits after having fallen into them, thereby give evidence of unusual strength of will, and hence do not deserve extinction. Long live then temperance societies, or any others which help preserve such for the race! Their service to society is undeniable."

A UNIVERSAL TENDENCY. Wherever we look, whether at home or abroad, to commerce, industry, philanthropy or religion, the unmistakable tendency of the times is toward federa-

tion, and the domain of women's spontaneous activities forms no exception to the rule. Soon or late the necessities and the advantages of concentration, centralization in organization and effort, make themselves felt.

In conformity with this tendency the Women's Union of Geneva has already absorbed a number of the societies that had been carrying on special lines of work in that city. Such were the Society for the Interests of the Working Woman and the Association for the Legal Protection of Woman, whose special lines of effort will be carried on with increased energy and effectiveness by the larger body, through the medium of special committees. In the former domain the subject of apprenticeship first claims its attention, and the new committee has begun its work by the publication of a little pamphlet on the subject, addressed to mothers and clearly setting forth the various provisions of the law relating to the employment of minors. The ladies on this committee also announce a regular day and hours when they will be in attendance at the Union's headquarters to give advice or information regarding the employment of young girls.

In regard to the legal protection of woman, her property rights, etc., the first thing needful seems to be a more general knowledge among women of what the laws are. With this in view a Section of Legislative Studies is to be organized.

Local federation leads naturally to national, and accordingly the Geneva Union itself forms a part of the new National Alliance of Societies of Swiss Women organized last May at Berne.

AUSTIN, ILL.—The following item of news clipped from a Chicago daily paper needs no comment from us. It is one more straw that indicates the direction of the current:

"The churches of Austin are considering a proposition of consolidation for mutual benefit. Eighteen members of the Christian and First Congregational churches of Austin held a meeting recently for the purpose of considering the union of the two societies. The plan met with favor and in the discussion that followed it was proposed that all the churches in Austin unite, drop sect, and meet on common ground."

MINNEAPOLIS.—The senior editor of UNITY spent Wednesday and Thursday of last week in this city, delivering four lectures under the auspices of the Unitarian Woman's Club in the auditorium of the Unitarian church. Wednesday afternoon his subject was "Victor Hugo, the Prophet of Liberty;" in the evening, "Les Miserables," with stereoptican illustrations, Thursday morning, "Interpretative Readings from Robert Browning's Love Poems;" Thursday afternoon, "Tolstoy, a Modern Prophet." Catching the evening train he was back to his post Friday morning. Mr. Simmons is busy as ever with his head, rejoicing in the mental as well as the material make-up of his rare "Elzivers" and "Aldines," and Mr. Scott, the newly installed assistant, is diligently getting ready to help all around.

GRAND RAPIDS, MICH.—Last Sunday the senior editor occupied the pulpit of All Souls Church at this place morning and evening; full houses testified to the waiting opportunity of this liberal church. The people of All Souls Church, Chicago, rejoiced in the privilege of listening to Rev. Caroline Bartlett Crane, and they gave to her a hearty greeting back out of the land of invalidism into the pulpit from which she has been too long excluded for health reasons.

Books Received.

THE MACMILLAN COMPANY, 66 FIFTH AVE., NEW YORK.

The History of Colonization from the Earliest Times to the Present Day. By Henry C. Morris. Cloth, 2 volumes, in box. 8vo. $4.00.

The Settlement After the War in South Africa. By M. J. Farrelly, L. L.D. $1.50.

The Clergy in American Life and Letters. By Daniel Dulany Addison. $1.25.

Jesus Christ and the Social Question. An Examination of the Teaching of Jesus in its Relation to Some of the Problems of Modern Social Life. By Francis Greenwood Peabody, Professor of Christian Morals in Harvard University. $1.50.

Shakespeare's Life and Work, being an abridgment chiefly for the use of students of A Life of William Shakespeare. By Sidney Lee, editor of the Dictionary of National Biography, Honorary Doctor of Letters in the Victoria University. $0.80.

Constantinople ,the Story of the Old Capital of the Empire. By William Holden Hulton, Fellow of St. John Baptist College, Oxford. Illustrated by Sydney Cooper. London, J. M. Dent & Co., Aldine House, 2 9and 30 Bedford street, Covent Garden, E. C. $1.50.

The Cambridge Bible for Schools and Colleges. General Edition for the Old Testament and Apocrypha. The Book of DANIEL, with introduction and notes by the Rev. S. R. Dunn, D.D. Cambridge University Press. $0.75.

G. P. PUTNAM'S SONS, PUBLISHERS, NEW YORK.

Tales of the Heroic Ages. Salammbo, the Maid of Carthage Retold from the French of Gustave Flaubert. By Zenaide A. Ragozin. $1.50.

Episodes from the Winning of the West, 1769-1807. By Theodore Roosevelt. $0.90.

THE OPEN COURT PUBLISHING COMPANY, DEARBORN ST., CHICAGO.

Eros and Psyche. A Fairy Tale of Ancient Greece. Retold After Apuleius. By Paul Carus. Illustrations by Paul Thumann.

An Enquiry Concerning Human Understanding. By David Hume. Reprinted from the edition of 1877. With Hume's autobiography and a letter from Adam Smith.

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